123 only six, including me and Kattenburg, in the jeep. A wisecracking and obnoxious religious guru, who had started right off giving us a lecture on the virtues of Catholicism, got right in and displaced a better man.

632 The kapitan has no authority as I see it, and I remember the kapitan of Gunung Rodja who Ariens said has real power. He had told me that he had to help this kapitan all the time because he is so weak. He looks and acts this way, and is young anyway. He should have thrown the guru out. I would have done so, but I did not know what his influence really amounted to. Anyway, we finally got off with this unpleasant guru, who talked all the time in a raucous voice, the kapitan, the secretary (assistant) a nice lad, and a quiet relative of the kapitan who was dressed in adat clothes, a young man who sat in the rear box who said nothing. We went up the
● 481 dangerous road for 52 km., beyond Ndetosoko, pass-
133 ing a few kampongs, including the magnificent hillside kampong of Wologai, and Ndoeria. At km.
& 52 we turned off onto a grassy road and passed two kampongs on the twisting and high road to the mountain. We got there in two and one quarter hours in all, and it was a fine sight, on top of the world. The elevation is 1550 meters. Red lake is really almost brown. The green one is Nile green, and the blue one is robin's egg blue.
[262] We ate lunch, during which I found that in
521 Roworeke they eat dogs. The guru talked constantly, and the kapitan seemed to be dominated by him. The secretary was his butt and he constantly punched and pushed him like a real joker.

123 I got so sore at the pressure to take more
181 than four of them along that I threatened to go home and call off the trip. All the way I thought of how disagreeable these people were, except for the secretary and a few other young ones. The old ones are almost uniformly O.K. The guru is oily and loud and hearty.

302 Kattenburg in a mountain kampong reported that he had seen a girl wearing lipstick. It was betel stain to which he is not used.

● 487 We left Ende for Larantuka on Tuesday, December 20, and after a long run through the mountains we reached Maumeri at noon. Then we went on an even harder run to Larantuka. This took all afternoon. The rain in the hills was bad. We passed through Tanai Ai and Lewotobi areas without knowing it. The land was very empty. I suddenly found that I was in Konga.

[485] Larantuka is the end of the world, and the pasanggrahan there was pretty primitive.

[443] It is hard to buy anything here in Larantuka.
[377] There is no electricity except in the mission,
797 and the latter runs the town and everything else of a western nature evidently. The place has an air of having been asleep for a long time. Behind it is the Ili Mandiri, the storied mountain of the ancestors of the Larantuka people. The
144 town is a mixture of natives and descendants of intermixed Portuguese as well as Malays from Malaya who came in a long time ago with the Portuguese. One can see all sorts of physical types. Outside the town along the coast is a
361 Mohammedan kampong, Kampong Baru, but there are few Mohammedans elsewhere. Most kampongs are behind the mountain. There are also a few on the way to Lewotobi.

632 The next day we started out to see the area
361 behind the mountain, especially Leloba, where Vatter[1] worked. We passed through several kampongs of rather large but shabby look. This was especially true of Mudakaputu (seat of kakang of Mudakaputu formerly, although he is now at one of the other places, in Riangkamië, I think), Watuwiti, Riangkamië, and Wailolong. These are all together in one kakangschap (called gemeente here too by the people, and it is also one adat
632 area). This is the Blakang-Gunung. The Radja

[1] [See bibliography, cat. 113--Analyst]

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614 here the process has gone much further and they
124 are slower in general to respond. Anyway I got to the point where they said that there are really only two "native" suku here in Roworeke,
[622] Odja and Rewarangga. Only an Odja can become kepala kampong.

622 Incidentally, they agreed that in the old
624 days they had only four adat chiefs. The kepala
[177] kampong were superimposed by the Dutch. They know this. I asked who were really higher in rank, the mosa laki mere or the kepala kampong, and they said that they were just different.
614 Other suku than the main two here are for example, Wanda, Ndoru, Songo, Soa, Fongi; all of which are from Lio, and are represented here by women who have married in mostly. Then there is Djawa, which has been here for a long time. Also there is Meo, from Nggobe; Gusi, from another Ende gemeente; Gusa (or Tibo), from Koavena; another Rewarangga kampong; and Woro (same).

778 Koa is the negri lama of the Gusa suku, and there the rumah berhala is located. It is the one that has the images. Many of the oldtimers live there. It is one kilometer uphill from the km. 10 mark on the road, just above the kapitan's garden. There is a rumah berhala in Worowai, where rites are held. I must get to see this.

614 There is no question here but that the Rewarangga suku has the greatest power in all the gemeente. It may also have been the original suku. Next in order is Odja, and evidently next in line comes Reandona, whose native kampong is Manunggo'o, in the hills above Roworeke.

527 On December 27, after the ceremony of independence, came the same sort of thing as on flag day, but now for nearly a week there will be no
● 487 work. We left for Badjawa, the capital of Ngada. The road went along the coast through a number

487 of dirty, mixed kampongs, and then went up along the cliffs over the sea to Nangapanda. Then the road headed into the mountains, and after
[361] a long stretch which appeared to be practically uninhabited (as usual between the coast and mountain folk, here as in the Toradja country),
797 and finally we arrived in Badjawa. Before we reached Badjawa we saw a large mission station at Todabelu, where there were many modern buildings, a seminary, and a model farm as well as a trade school. All of these were notably advanced over anything else we have seen in Flores. As usual, it is connected with the
526 mission. In Badjawa there was a great crowd for the day, and football games were held. These are the great sport all over Indonesia now, and it is coming even into the remote kampongs. It is the national sport [i.e., soccer].

We saw here the dirty but spirited Ngada,
291 with dull clothes. The adat dress, however, is striking, especially that of the men. It consists of a dark blue cloak and a red headcloth.
304 We also noted that a lot of the people had filed teeth, and in addition many had blackened them. Earboring is a general practice here, but as usual the younger men may have the holes but no rings. (For example, the assistant in Roworeke is like this and so is the younger guru in Le-
[771] loba.) This is a pretty primitive looking lot, although most of them are Christian.

361 The Ngada kampongs are hard to see as they
342 are nearly all behind bamboo thickets. Ngada houses are rectangular with low hanging hooded roofs. They are built on piles definitely, unlike Ende (or at least most of the houses in
[778] Ende) and Larantuka. In these kampongs there are not many stones that I could see, but as
769 yet I have not seen a kampong fully. Notable
346 are the inverted pyramid-like ancestor houses built on a single post. They are called nadu

342 this area which are round, because the rectan-
574 gular ones last longer and the people like
123 them on this account, because all of them must pay for a new one). They gave me roasted bits of pork (tough and with plenty of fat), and the palm beer, which was milky and strong. I took photographs of them and they were amazed.

342 This is a new kampong, and is merely named
[103] six (Anam). There are plenty of round houses, but all of them with partly wooden walls. The assistant says that there are still a fair number of the real old style round houses with no walls, especially in Tjibal.

574 In the afternoon I went to the mandur's house,
592 where he served a fine dish of ear corn, fresh from the garden, and also some corn cooked by steam in the leaves. We also had rice, etc. He is a real host, and his old father talked some. I took photographs of the family, including his handsome wife. She is from Pongkor. Plenty of her sisters seemed to be about, and he said something about how this is quite usual for a wife's sisters to live with her.

114 Finally we pulled out of Ruteng in the morning on January 31, expecting to ship out of Reo that day. I stayed in Reo waiting two days.

● [487] Going down the mountains I noticed that the
567 land was largely empty. The road led through the dalu Tjibal. Down this road used to come the slaves for shipping to Bima from Reo. They were sold especially for firearms. Many Manggarai descendants must be all over Indonesia, because so many slaves were exported. Thus there is a section "Manggarai" in Batavia. And of course there are plenty in Bima.

114 In Reo, which is a poor place, I went to Kedindi, the port, or rather the beach with sheds of palm. There was no ship. Therefore I went back to Reo and stayed at the pasanggra-